# The Biography of Prophet Mohammed

The mausoleum of the prophet in Madina

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## Preface

In this book, a translation of some of the episodes from the Urdu edition of the book "Muktasar Seerat Nabvi" by Mohammed Abdul Rahman, who did the translation into the Urdu edition from Arabic books. This book is well known and is a famous Urdu book, which has been translated into the English language for the first time by me. And I have given its title as "**The biography of Prophet Mohammed'.** Only the biographical details which are found in the Arabic books are included in this book; otherwise, other details which do not belong in the prophet's biography are not included in this book, as this book has brief details of the biography of the prophet of the Islamic religion and does not add other details

In the near past, an unfamiliar Urdu poet, Lataf Badayuni, described the prophet’s charm and fine looks, which are not found as a topic of praise in Urdu poetry.

The face of the prophet is like a mirror and not one such
There is no other mirror in our minds or in the mirror shop.

But in the Persian language, there was a description of this topic as follows: Its meaning and interpretation are written below.

"They searched the whole universe and saw all the beautiful women in the world, but they did not find the prophet’s charm and fine looks, which are different."

The writer of biographies and the writer of the Face of the Prophet, upon mentioning his higher-grade manners and attributes, used to add the following sentence.

"We did not see such a person of magnificence and excellence before or after

him." (From my new book, a brief biography of the prophet Mohammed.)

These episodes have been translated by me into the English language from the above old book in the Urdu language, in which there are some great achievements, as well as his biography details and the teachings of the holy prophet in his life period. He was engaged in teaching the preaching of Islamic religion and such details, which are not yet known to the general and special people, are added in this book and which are available in a very interesting style. However, such information is found very rarely, as in this book. The Prophet's biographical details are added in this book by me. For this reason, the readers will find this matter of great interest and attention.

Due to the above facts and details, if the readers start reading the first page of the book and do not stop reading till they reach the last page, some interesting events as well as other great details and endeavours of the holy prophet are added in this book, and this holy prophet passed away from the world many years ago.

Even though this is a small book, due to its importance, it is so great due to the coverage of many interesting events and positive information, so it is like an ocean of knowledge and information about the prophet who passed away from the world upon doing his great endeavours and many hard tasks for the teaching and propagation of the Islamic religion and the work of Islam, which he did in the Arabian area. So this book is great and it will present the ocean of knowledge for the guidance of people towards the right path of Islam.

Writing about the great holy prophet of Islam in the Arabian area and his great endeavours is not only difficult, but a very hard task.

For a long time, the holy prophet was engaged in religious discourses, sermons, and training of the people, and he also did many great endeavours for the preaching and propagation of Islam in the Arabian peninsula and around the world, and there were no such personalities living during any time in the Arabian area and in the other parts of the world.

The personality of the prophet is great and has many important aspects, and without him, the personality of Allah is not able to understand and also not able to know the duties of mankind. The prophet was cleared of the following things:

Allah's personality, as well as His attributes, powers, and responsibilities.The prophet was also clarified as the following. 1. Humanity's status, as well as its duties and rights.For this reason, the exegesis of the Quran and knowledge of Fiqa (Arabic:) Without knowledge of the prophet's Sunnah (practice), Islamic jurisprudence is incomplete and impossible to comprehend.Apart from the Sunnah (practice of the prophet), the biography of the prophet is a must-have and necessary knowledge. Because the things which are written in the words of the holy Quran and its practical examples are available in the biography of the holy prophet of Allah. When Hazrat Aisha bint Abu Baker was asked about the features of the holy prophet's biography, she replied, "Did he not study the holy book of Quran?"And that man replied to her that yes, he used to read the holy book of Islam. Upon

this, Hazrat Aisha bint Abu Baker replied to him, " Have you not read the Quran.? "His character is a complete explanation of the Quran." Fan Khalaq Nabi Allah Kana Quran (Muslim reference).So to understand the Quranic words' practise and exegesis , one must study the biography of the holy prophet.

There are many books of biographies of the holy prophet are available in all languages but there is no book of the biography in the format of the information is not available in any language. But for the first time, this book was presented in the Arabic language and its translation was published in the Urdu language in the year 2004. It is translated into the English language during the year 2022 by me for the English-knowing people around the world for easy access to the data and information on the subject.

Not only to the knowledge seekers, but it is a very important book to the beginners and as well to new members of the Islamic community for their ready reference of the biographical information at a glance, because in the event of the need to check any

information or data, there is no need to check the volumes of many books of the holy prophet, as in this book there is coverage of almost all events in the biography of the holy prophet presented briefly, so it is a very good reference book for research and reference work for Islamic students and scholars. In this book, basic knowledge on the subject is available. In other words, the biography of the prophet is made easy to read and to know, as well as to remember the events of his biography for a long period of time.

Even though this is a small book, due to its importance, it is so great due to the coverage of all events and positive information in it, so it is like an ocean of knowledge and information of Allah’s last prophet who passed away from the world upon doing his great endeavours and many hard tasks for the preaching and propagation mission of Islam. So this book is a small one, but it will present the ocean of knowledge for the guidance of people towards the right path of Islam. To write about this great and final apostle of Allah is not only a difficult but also a very hard task as he did many great endeavours for the preaching and

propagation of Islam in the world and there was no such personality born before him and also will not be born till the day of the judgment.

It is difficult to write about this great personality and great prophet because the prophet was not only a great pious personality of his time in the world, but he was also a great prophet of Allah; in short, he was a great mercy to mankind in the world until the day of judgement because he brought the Islamic religion to the entire world. Throughout his life, he was involved in religious discourses, sermons, and religious training of the people, and he also made many great efforts for the preaching and propagation of Islam in the Arabian peninsula and surrounding regions, as well as in other parts of the world. During his lifetime, he sent letters to some international personalities for the propagation of the mission of Islam, and thus there was no such thing as the prophet Mercy was not born before him, and thus he is known as the Mercy of Mankind and the Seal of All Prophets in the World.

The English translation of the Urdu book, which was written and published in India many years ago, is added and the brief biography details of the holy prophet are included in the format of information in this book. Due to the information in the questions and answers format, it is easy to remember the events of Islamic religion in chronological order for the students of Islamic campus schools and other scholars who are interested in the data and information for research purposes. It will also help the beginners and new community members to know the biography of the prophet in brief and precisely. The readers as well as the new members of the Islamic community will find interest in reading this book due to the positive information and great details of Allah’s last prophet, who arrived in the world in the year 751 A.D. when there was no light of Islamic religion was available at that time in the world. Please note that all biography details are available in this book, even though in brief, but they are available in a very interesting style, so for this reason, all information can be remembered for a long period of time.

This book is edited and formatted as per the great book ‘Muslim saints and Mystics‘ in English version (Tadhkirtal Auliya by Farid al Din Attar) which is very famous in the Western world among the English knowing persons. So, for this reason, there will be some small differences in it while comparing it with the Urdu books and its literature. The goal of this book is to present in the Western world, where there is a high demand for books of biographies of holy saints, as well as biography details of the holy prophet who preached and propagated the religion of Islam, and also the prophet and his followers who lived and spent their entire lives preaching and propagating the Islamic religion in all corners of the world, as per Allah's last prophet's tradition and practice.

I will add this book and this information published by me on many international websites, and this book will become popular among its readers due to its importance for the coverage of the details of events and information therein briefly and precisely.

What is the superiority of the Allah’s last prophet.?

The “ Noor” (Light) is created.

When Allah intended to create the creatures, He first created the "Noor " (light ) Mohmmad A-Qastalani (in Al Mawahibu'l-Ladunniyah, vol. 1, pp. 5, 9, 10) has quoted the Prophet's traditions o this effect as transmitted through Jabir ibn 'Abdullah al-Ansari and Ali (a.s.). The well-known historian al-Mas'udi (in his Maruju dh-dhahab) quotes a lengthy tradition from 'Ali (a.s.) to the effect that when Allah created, first of all, the Light of Muhammad, He aid to it: "You are My chosen one and the Trustee of My Light and Gidance. It is because of you that I am going to create the earth and the skies,lay own reward and punishment, and bring into beng the Garden and the Fire." Then the tradition goes on to speak about the Family of the Prophet, about the creation of the angels, of the souls of the world, of the covenant taken from the

souls which combined the belief in the One God with acceptance of Mohamad's Prophethood.

This is why Ibn ’Abbas narrates saying that the Prophet said: ”1 was prophet when Adam was betwee soul d body (i.e. when Adam’s ceation was in its preliminary stages)” (at-Tabarani, Al-Mu’jjam al-

Kabir; A1 Khasa’is al-Kubra, vol.l, p.4).

Muhammad’s Light adorned the ’Arsh (Throne) of God. When eons later, Adam was created,that Light was put in his forehead. It continued its journey, generation after generation, through numerous prophets and their successors till it came to Prophet

Ibrahim (a.s.). From Ibrahim (a.s.), it came to his eldest son, Pophet Isma'il (a.s.).

The Noble Prophet (Salla Allahu ta'ala 'alayhi wa Sallam) s.a.w.w.) said: ''Verily Allah chose Isma'il from the progeny of Ibrahim,and chose Banu Kinanah from the progeny of Isma'il, and chose Quraish from the Banu Kinnah and chose Banu Hashim From Quraish, and chose me from Banu Hashim." At-Tirmidhi has narrated this tradition from Wathilah ibn al-Asqa' and has said that this tradition is sahih (correct).

Abul-Fida quotes in his Tarikh (History) a tradition wherein the Prophet (s.a.w.w.says: ''Gabriel said to me: 'I looked at the earth from the east to the west, but I did not find anyone superior to Mohammad, and I looked at the Earth from the east to the west but did not find any progeny superior to the progeny of Hashim."

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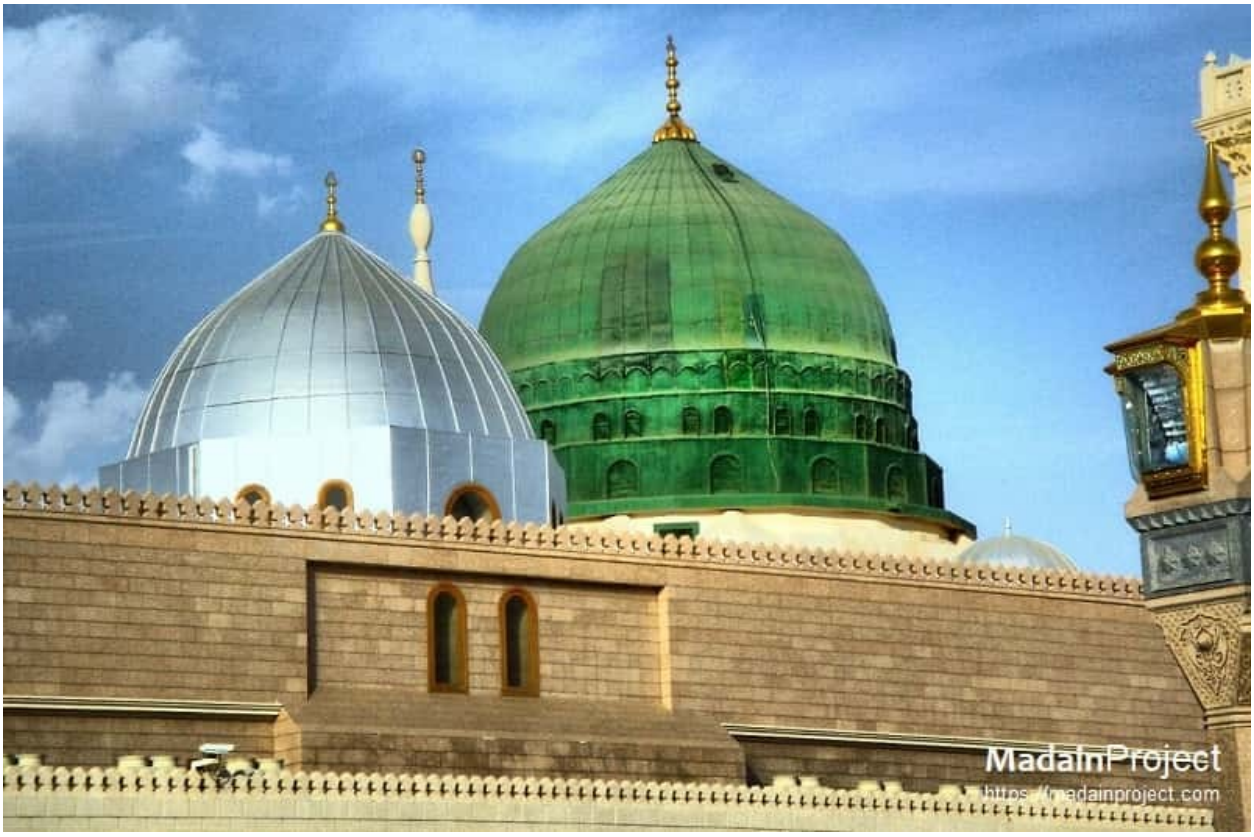
# In praise of the noble prophet Mohammed (peace be upon him)




# The mausoleum of the prophet Mohammed in Madina.

## In praise of the noble prophet Mohammed (peace be upon him)

In Madina is the prophet's tomb, which is visited by angels.
It is such a tomb that there is excellence in the heavens and sky.
Is there any connection between the desert and the gardens?
The lovely air of Madina is envious of the garden of paradise.
If Madina city is safe, then everything is safe.
So Allah keeps it as the cause of the blessing.
Madina is such a garden city, which is the décor of all gardens.
The seasons of the gardens of paradise are due to the Madina
If leaving Madina, there is no need to visit the Garden of Eden .
As it is better than heaven and it is a living paradise on earth,
Not we, but Allah also loves the city of the prophet.

Love of Madina is the love of the prophet and Allah.
This door's beggar is the king of fate and worlds.
The kings are envious of the beggars of this place.
One who has become rich there and whose fate is unknown.
On the day of the resurrection, Prophet Ibrahim will find help.
Oh, Allah helps us to reach Madina city to see what it is there.
Where are mercy and an available blessing everywhere?
If one leaves Madina, then he will not find the resort of heaven.
If there is love for Madina, then heaven must be guaranteed.
On the earth, he is called Mohammed, and Ahmed in the skies.
His praise is in the world; also, his praise is found in the skies.
There is his great rule in Madina. Also, he is a ruler of the skies.
Madina is the capital, and he is the great ruler of the two worlds.

What mistake did you make, Hafeez, in the leaving of Madina?
It's heaven on Earth, and to be adored by the angels of heaven.
Why do visitors go to heaven by leaving the city of Madina ?
What is heaven as it is gracefully for the sake of Madina city?

## 1.Introduction

All religions of the world have only advised of the plan for the welfare and prosperity of human beings that the followers should adopt the religious leader’s and guides’ teaching.

But among the sky religions, the religion of Islam is as such international religion that it is considered the religion's preacher and prophet’s entire life as a role model to its followers. And in which lies the welfare and prosperity of mankind in this world, as well as the welfare and prosperity of mankind in the other world, and is given importance and is dependent on its following and adoption.

The holy Quran says in verse 21 as follows:

"In the messenger of Allah, there is indeed a good example for you to follow." ( Sura Ahzab 21 verse)

In the pure personality of the prophet, there are two complete models of pure face and pure biography.

The biography writers of Islam have written big volumes of the biography of the prophet in this matter. However, only the leader of the Mudiths (Muhaddith: scholar of hadith), The term muaddith (plural muaddithn, often translated as "traditionist") refers to a specialist who profoundly knows and narrates hadith, the chains of their narration isnad, and the original and famous narrators.

For this topic, Imam Tarmazi, a large and comprehensive volume in the Arabic language, has written a biography as well as details of the prophet's pure personality record. Its title is given by him as "Al-Shimail Tarmazi" and it was compiled by him. This book, among hadith books, has great value as it is considered an authentic book.

Our teacher, Shaikh of the Hadiths, Moulana Zikeria, has translated and compiled the Arabic book in the Urdu language for the first time with necessary explanation and given its title as "Khisal Nabvi Sharah Shamail Tarmazi."

This book of Shakh al-Hadith, known as' Khasil al Nabvi ', and the 2nd well known book of Hakim al-Ummat Moulana Mohammed Asharaf Ali’s famous book ‘Bashati Zevar’ vol 8, and the third book of the old author of biography books of the prophet, Muhadit Imam Abdul Aziz bin Mohammed bin Ibrahim bin Jama Almaruf Ibn Jama died in the year 767. Hijri’s authentic and brief biography book "Al-Muktasar Al-Nadi Fe Saratnabi" was compiled and written with references from the above 3 books. And in this brief booklet,

there are found biographical details as well as pure personal matters and an explanation of the name of the prophet. And also his higher grade geneological record details; details of his parents; breastfeeding and guardianship matters; childhood period; holy wives, holy daughters, Kaniz (slave girls) and holy children; maids and servants. Preachers and ambassadors, Azan callers, guards, sandals and dress, holy things, weapons of war and attack, convenience details of riding animals, and information about the prophet's death were among the Wahi writers.All the above information was taken from the above 3 books as mentioned above.

So in this brief book of the prophet's biography, you will find details of his personal, private, and household biographical authentic bulk record of the information, which cannot be found in the large volume of books of the prophet's biography of the Islamic religion.

## 2. The holy prophet's genealogical branching

The ancient learned people of history have written that the holy genealogical branching of the prophet Mohammed from the prophet Adam is connected in three parts.

There is no difference in the first genealogical branching record. There is no difference in the names in it.Which is connected with the father of the prophet, Hazrat Abdulla, and his ancestor Adnan. And it is found in such condition that it has been copied.

The second genealogical part from Adan to the prophet Ibrahim is complete, but there is a difference in the names somewhere in this part.

In the third genealogical part, from prophet Ibrahim to prophet Adam, there are some differences in the names on the extraordinary level. This difference in names is due to the fact that they are a natural or basic part of some reasons in this matter and because of the details of the names that belong to the pre-history period. As a matter of the knowledge of history, which will commence from the time of the birth or death of the prophet Eisa, the event of the taking over of

Jesus Christ by the sky occurred approximately 500 years after the birth of the prophet. This is why there is an increase and a decrease in the names of genealogical branching. But no one objects to the Hazrat Prophet Mohammed being a descendant of the prophet Ismail, who was the elder son of the prophet Ibrahim.

The genealogical branching of the prophet in which there is no difference in the names.

"Mohammed bin Abdulla bin Abdul Mutallib bin Hashim bin Abd Munaf bin Qasa bin Kalab bin Mara bin Kab bin Loui bin Ghaleb bin Fahar bin Malik bin Nasar bin Kanan bin Huzama bin Madraka bin Ilyas bin Muzar bin Nazar bin Maad bin Adnan."

The Holy Quran describes his family as respectable in Chapter Tawba Verse Number 128.

"There has come to you a messenger from among yourselves." Your distress is grievous to him. He is excessively desirous of your good and full of pity and merciful to the believers. "

Imam Zahri and Hazrat ibn Abbas read Infaskum's fa word with vowel point Zaber's, and the meaning of Infaskum is good and excellence, and its meaning is that the prophet belongs to the family of respect and dignity. (From Bukhari, Bab Mabas al-Nabi).

## 3.The honourable parents

His mother’s name was Syeda Amana. And her genealogical branching is as follows.

"Syeda Amana bint Wahab bin Abdu Manaf bin Zahra bin Kalab."

His mother died when Hazrat Mohammed was six years old. Hazrat Abdullah, who was the elder son of Hazrat Abdul Mutallab, died when Hazrat Mohammed was six years old in the womb of his mother.

Hazrat Abdul Mutallab died when Hazrat Mohammed was eight years old.

## 4.The holy birth of the prophet

The prophet was born in his city, Makkah, in the year (The m al-fl (Arabic: Year of the Elephant) is the name in Islamic history for the year approximately equating to 570–571 CE. According to Islamic resources, it was on the Monday in the month of Rabbil Awwal in the early morning in the house of Syed Abu Taleb, and this house is well known and famous as Moulid Rasool, which is located on the left side of the Marwa mountain in Makkah at the side of the road. Nowadays, it means in the year 1418, Hijiri built a small building for a library at this place. Regrading the date of the birth of the prophet, the following four well-known and famous sayings are as follows:

1,8,9,12 Rabbil Awwal in the year Feel (elephant)

But the research dates as follows.

Rabbil Awwal 1, 8 or 9 And as per record, the date of birth of the prophet is as follows: as per the calendar year of the prophet Eisa, on April 20th, 521 A.D. (Seerat Nabi volume one, page 172)

As per the saying of the mother of Usman bin Aas, Syeda Fatima bint Abdallah, "At the time of birth she was in the room of Syeda Amana and at that time there was full light in the room and the sky stars were bent down on the house of the prophet." (Fatah Bari, volume 6, page 426)

Syeda Fatima, who herself said that "When he was born, at that time, he was very clean and pure." And no filth was discovered on his body. And as per historic tradition, he was born circumcised. (Tabqat Ibn Saad vol. 1, page 64; Zarqani vol. 1, page 124.)

Some historians have written that his grandfather, Abdul Mutallab, circumcised him on the seventh day, had arranged a feast

for the family members, and had given him the name Mohammed.

Some other historians have written that his circumcision was done by the angel Gabriel and that in his childhood his chest was cut when Mohammed was with Syeda Halima at her house in the village.

## 5.The details of the prophet's holy name

It is confirmed by historical evidence that there was no practice of keeping the name Mohammed in the Arab nation prior to the birth of the prophet. There was, as found, very little use of the name (1). His grandfather, Abdul Mutallab, was given the name Mohammed, which is found in the sky books.(Saf Ayat 6 verse). And his second name was Ahmed, which is found in old sky books.

This is the name of the prophet, which is well known and famous among his companions. The court poet of the prophet Hasan bin Thabit's penned the following couplet, which is found in the books of Hadith and mentioned its translation and interpretation as follows.

"The carrier of the angels of the sky and all pure personalities who used to send their blessings on the dedicated personality of Ahmed."

In his book "Kitab Saqir", Imam Bukhari has written one tradition which is said by Hazrat Ali bin Zaid, who said that "the Prophet’s uncle, Hazrat Abu Taleb, used to recite the following couplet in his free time." And its translation and interpretation are mentioned as follows.

"Allah has made his name from his pure name, so that his dignity will be known." So the sky master is Mahmood and he is Mohammed. " (Fatah Bari, volume 6, page 404).

Hazrat Abdulla bin Umar said that the prophet’s uncle, Hazrat Abu Taleb, used to

recite the following couplet in his praise. And its translation and interpretation are mentioned as follows.

"He has a clean and tidy personality . For the sake of the holy face of the prophet, there will be a request for the rain to fall. He was the sponsor of the orphan children and the supporter of the widows. " (Bukhari)

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1) Before the birth of the prophet, there was less practice of keeping the name of Mohammed. Abu Jafer Mohammed bin Habeeb Baghdadi (who died in the year 245 Hijiri) and who added seven people named Mohammed. Among them, one name is Mohammed bin Safian bin Mujasha. He has written to his father, who has heard from Syrain Monk, that the name of the next prophet will be Mohammed. And so he named his son, who was born to him at that time, Mohammed, so that there would be blessings for him for the sake of the prophet.

Upon the death of the prophet, whenever Hazrat Aisha Siddiqua R.A. used to hear about the fine looks and magnificence of the

prophet Yousuf, she would suddenly recite her couplet. The meaning and interpretation are mentioned as follows.

" The women who are taunting Zulakha, if they had seen the pure forehead of the prophet, then they would have cut their hearts instead of their hands."

As the name of the prophet is like a miracle, so in the same way, his forehead is also a miracle type. Thousands of people have accepted Islam after seeing his forehead, and they have seen that such a holy and pure face cannot be false.

Hazrat Abdallah bin Salama, who was a great learned person as well as the leader of the Jewish community in Madina, And when he has seen the forehead and after seeing his forehead, he declares that such a holy and pure face cannot be false. He later became a Muslim.

The simple meaning of the pure name of Mohammed is "Such a personality which was praised." As per the famous Arabic dictionary Qamos, And in it, its meaning is added as "such a personality for whom the praise did

not finish." Also, the author of Qamos mentioned that the word Mohammed is a derivative from the word praise and in its meaning are found the attributes of overstatement and brabble. It entails carrying out any task in such a way that no part can be overlooked. For example, it is said as follows:

It was cut into pieces so that no part of the thing remained.

A thing was distributed in such a way that no part of the thing remained.

In the same way, there is a translation of the word Mohammed: " His personality is such that all parts are eligible for praise and no part remains without praise."

In the above dictionary, it is also written that the meaning of word Mohammed is to fulfil the rights. And from this, it is known that from the word Mohammed, its meaning is that he is such a personality for whom his rights have been fulfilled.

In short, there will be knowledge of the prophecy or miracles of the prophethood, as

well as the name of the prophet, which is also a miracle. And this living miracle is still maintaining its meaning. and it will keep its meaning till the day of the judgment. In the world, there is a remembrance of good things. Among them also is the remembrance of the Prophet of Allah, and his praise is above all such remembrances. The poet of the court of the prophet Hasan Bin Thabit explains its meaning and interpretation as follows.

"By my eyes, I did not meet such a lovely person at any place. Until now, no woman has given birth to such a personality. He was born without any defects. It is as if he was born as per his wish and willingness. "

In the near past, an unfamiliar Urdu poet, Lataf Badayuni, described the prophet’s charm and fine looks, which are not found as a topic of praise in Urdu poetry.

The face of the prophet is like a mirror and not one such
There is no other mirror in our minds or in the mirror shop.

But in the Persian language, there was a description of this topic as follows: Its meaning and interpretation are written below.

"They searched the whole universe and saw all the beautiful women in the world, but they did not find the prophet’s charm and fine looks, which are different."

The writer of biographies and the writer of the Face of the Prophet, upon mentioning his higher-grade manners and attributes, used to add the following sentence.

" We did not see such a person of magnificence and excellence before or after him."

**Living Miracle:** The living witness of the meaningfulness of the pure name of the prophet which is found and his remembrance of his goodness which is found on the following occasions on the tongues of the many lakhs of people who have seen and heard.

In the Islamic creed, in prayer calls, in the prayers, in the supplications, in the arches, in the pulpits. In the sermons, in the schools, in the shrines, in the mosques, in the meetings, in the gravel, in the grounds, in the seas, in the space, in the journeys, sojourn (as opposed to travel),sitting and standing, waking and sleeping, walking, the remembrance of the holy name of the prophet ‘Mohammed Rasul Allah's unending connection of the continuation in the day and night, in the earth and sky, in the empyrean and on earth, in the jins, on the tongues of the angels, and even Allah is sending on every minute his special mercy upon the prophet.

Verily, Allah and His angels send blessing on the Prophet; you who believe send blessing on him and salute him with a salutation (verse Ahzab:33).

## 6.The holy visage (face)

There is an important position for Hazrat Hind Bin Hala among the people who praise the attributes and manners of the prophet and who belong to the family members of the first husband of Syeda Khadija al-Kubra. In the books of hadith, he is mentioned with a title as' Wasaf Rasul’ (the describer of the attributes of the prophet).

Hazrat Hasan bin Ali, who was seven years old and Hazrat Hussain bin Ali was younger than him at the time of the death of the prophet Mohammed (peace be upon him), stated that " He was heard by his uncle Hind bin Hala, and who asked him about his grandfather's physical features."

The uncle told me that "in his personality and attributes, he has special dignity." In the eyes of others, he has a regal position. His face was lit up like Bader Kamil (the full moon of the 14$^{th}$ night). And his height was a bit more than the average height of a person. However, there was a person of average height present. And his head was bigger than it had been in sobriety, and his hair was auburn. And it was thick. A line of scalp was

seen in the hairs; otherwise, he did not arrange for the line of scalp in the hairs. And when his hair is lengthy, then it will exceed the earlobes of the ear. The color of the complexion was very clear and vibrant. And with the red color, auburn. And the forehead was wide. And his eye brows were arched eyebrows as well as thin and thick. Both of the eye brows were separate and were not attached to each other. And there was a vein in between both of his eye brows, which would expand in the case of an angry condition. And from this condition, the companions of the prophet were able to know the condition of the anger. And his nose was big, and there used to be shine and light on it. The looker at the nose of the prophet at first glance will feel it is large in size, but upon looking a second time, he will be able to see it is not large in size but it is looking so due to prettiness and shining. And his beard was full and thick. And the pupils of the eyes were very black and shining, and the cheeks were in level condition and were light in weight. And the mouth was wide in sobriety, which means it was not tight. The teeth were shining and thin, and there was a little space

between them. And when the prophet speaks, then there will be a light among them. And from chest to navel, there was a thin line of hair. And the neck was beautiful and like a type of surahi (a kind of wide-mouthed pitcher or jug). And it was like a piquant neck. In the complexion, there was a clean and clear color like silver. His body parts were made of a moderate structure and full of flesh, and the body was muggy, and his chest and stomach were in a level shape. But the chest was large and wide, and in between both shoulders, there was, to some extent, distance. And joint bones were strong and big, which were a sign of power and strength. And it was seen with light and shine in the condition of the leaving dress of his body. And there were no stray hairs on his stomach. But in between his chest and navel, there was a line of thin hairs. And on the two hands and shoulders, and on the upper side of the chest, they were found to have hair. And his wrist was big. The palms and feet were gentle and full of flesh. The fingers of the hands and feet were discovered in a prominent manner. And toes were deep to some extent, and feet were leveled, and for

this reason, there will be no stopping water on them, and soon it will fall from them. And when he walks, he takes a step with force, bends himself, and proceeds ahead. He will put his feet on the earth slowly while walking. He will give the step more length and will not give his step a small length. And he will walk. It will be seen that he is stepping down from height to depth. He will pay attention to any side and then pay attention to his full body. He will keep his sight when he walks, and his gaze will be more on the earth than the sky. And there, his gentle habit was that he would not stare at anyone.

When he and his companions walk together, he will ask their permission to walk before him. He has the gentle habit of walking with other people, and when he meets any person, he will say salam first to that person at that time.

Hazrat Jabar bin Samra reported seeing the prophet in the moonlight one night.At that time, the prophet was found in a red dress, and he was watching the moon sometimes when he saw the face of the light of the

prophet for some time. And at last, he has decided that the prophet is prettier and more attractive than the moon.

Hazrat Abu Ishaq has said that one person asked Bra bin Azab, "Whether the face of the prophet was transparent like the sword?" And then he replied to him that "No, but it was shining like the moon on the 14th night in the sky."

Shaikh Saadi praised the prophet as follows.

Oh, the owner of beauty, the master of human beings

The moon has been illuminated by your enlightening face.

It cannot be praised as it was right.

After all, you are great. A Short Story

## 7.The holy names

It is stated that the grandfather of the prophet, Hazrat Abdul Mutalib, gave the name Mohammed to the prophet. Apart from that, the prophet has revealed some of his names to the prophethood, which are as follows:

Abdulla (Bukhari volume two page 235), Nabi Rahma (merciful prophet), Nabi Al-Mulhima (respectable), Al-Fatah (the conqueror).

The prophet has said that "From the sons of Hazrat Ismail, Allah has selected clan Kanana, and then from tribe Kanana, he has selected the tribe of Quresh, and then from tribe Quresh, he has selected Banu Hashim, and then from Banu Hashim, Allah has selected me."

## 8.The names of the "milk-feeding women" of the prophet

For some days after the birth of the prophet, Hazrat Syeda Amana fed milk to him. After

that, Syeda Thobia, a freed slave girl of Abu Lahab, the prophet's uncle, fed him milk for a few days. Then, after some days, a gentle woman from the tribe of Banu Saad, Syeda Halima Sadia, brought him to the tribe of Banu Saad as per the system of that time to bring up the boys for the permanent system. According to historical tradition, angels used to swing their cradles in the village there.

Syeda Halima came to visit Madina after the declaration of the prophethood of Hazrat Mohammed there, and the prophet paid much respect and attention to her. And he has spread his coverlet for her welcome and treated her with great respect and honor. Syeda Halima accepted Islam, and then she came back to her tribe.

## 9. Child rearing and guardianship

Upon returning back from the Banu Saad tribe from the house of Syeda Halima in Makkah, the prophet, then at that time, the prophet’s grandfather, took him under his guardianship. And when he was eight years

old, his grandfather, Syed Abdul Mutablib, left this mortal world.

Then, after that, the prophet’s uncle, Syed Abu Talib, took him under his guardianship, which continued up to the time of the prophethood. When the prophet’s age was 25 years old, he married Makkah’s widow woman, Syeda Khadija, who was 40 years old at that time.

## 10.The prophetic and messenger functions

When the prophet’s age became 40 years old, it was the month of Rabbil Awwal, and the day was Monday. At Makkah’s cave, which was famous and well known as Cave Hira, which was at the eastern side of the Kaaba at a distance of approximately 5 kilometres, in which the prophet used to engage in the worship of Allah, and at that place he was assumed prophet-hood work by Allah. And the angel Gabriel recited to him five beginning verses from chapter al-Alaq of the holy Quran. And after this, even the prophet used to engage in the work of prophethood in

a hidden way. Then after that, in the 4th year of the prophet-hood, the prophet began his work of prophet-hood in the public in Makkah.

When the prophet's age became 48 or 49 years old, at that time his uncle, Syed Abu Talib, left this mortal world, and after 3 or 5 days of this event, Syeda Khadija also left this mortal world.

In the history of Islam, this year is well known as a year of sorrow.

## 11.The miracles of the prophet

Allah has awarded uncountable miracles to the prophet. On this, learned people have written many permanent books. The following three books are famous and well known as follows.

1.Dalil Nabvi Lil-Bayaqhi,
2.Khasis of Kubra al-Suwativi
3.Kitab Abu-Naim .

The total number of the prophet's miracles was written as 1000 by Imam Al-Bayaqhi and Imam Navi, written as 1200, and by other Muhadiths (interpreters of Hadith), written as more than 3000 (from Fatah Bari, volume 6, page 425).

The holy Quran and its examples or like, which could not be presented by the universe and so all are in a helpless and powerless condition, are among the great miracles.

The great examples of the prophet’s miracles are written as follows.

1. The moon's split.
2. The coming of the water from the hand's fingers
3. A small amount of food to feed a large number of people
4. Reciting God's glorification by the small pieces of the stones (gravels).
5. The weeping of the trunk of the date tree instantly.
6. Saying of the Salam by the stone.
7. The prostration of the camel to the prophet and making a complaint about his owner.

8. The wolf gives the witness,

9. In relation to witnessing the poisoned flesh

10. In the battle of Ohud in Madina, coming back safely and securely from the ousted eyeball of Qatada Bin al-Noman in the eye.

(For more details, refer to the book Hidayat Ke Chiragh Volume 2.)

**Uncles and aunts of the prophet**

There were a total of 13 paternal uncles and 6 paternal aunts of the prophet.

The Prophet's uncles were Hamza, Abbas, al-Haris, Abu Talib bin Abd Manaf, Abu Lahab, Abdul Azza, al-Zubair, Abdul Kaba, Zarar, Gusam, al-Maqum, and al-Qira, and his title was known as Hajal.

The Prophet's aunts were Safia, Aitika, Bara, Arwa, Umama, and Umal Hakim al-Baiza.

They are all the progeny of Syed Abdul Mutalib. And among all of them, Syed al-Haris was the eldest son, and the younger son was Syed Abbas. And among them are

Syed Hamza, Syed Abbas, Syeda Safia, Syeda Atika, and Syeda Arwah, who have accepted the religion of Islam.

## 12.The prophet's holy wives

The total number of holy wives of the prophet was 12, and the number of slave girls was 4. When the age of the prophet was 25 years old, he was married to Makkah’s honourable richest woman of the Qureshi tribe, and her name was Syeda Khadija Kubra, who was a widow at that time, and she was 40 years old. And the dowry was fixed at 20 camels.

**The 12 names of the holy wives of the prophet are as follows:**

1.Umul Hind Syeda Khadija bint Khulid 2.Syeda Sauda bint Zama 3.Syeda Ayesha Siddiqua bint Syed Abu Baker. 4.Syeda Hafsa bint Syed Umar bin Qattab. Zenab bint Huzama, Syeda6.Syeda um Salma bint Umiya. Syeda Zenab bint Hajash is number seven.8.Syed Juweria bint Haris. Syeda Rahana bint Yazid, 9th.(Some of the historians have entered her name among slave girls. 10. Syeda Um Habeeba Ramla bint Abi Safian. 11.Syeda Safia bint Haiyu bin

Aqtab. 12.Syeda Mamona bint Haris bin Hazan.

## 1.Khadija Syeda Kubra

She was the first wife of the prophet of Allah, and 15 years before the assumption of the prophet-hood, when the age of the prophet was 25 years old and Syeda Khadija’s age was 40 years old, the marriage of the prophet with her took place in Makkah.

From the body of Syeda, four daughters were born to her, and their names were as follows:

> Zenab 2, Um-Kulsum 2. Ruqya 4.Fatima and two boys were also born; their names were Qasim and Abdulla. And all these children, except Fatima, died one after another during her life period. Some died in childhood and some died in the period of adolescence.

Syeda Khadija Kubra died in Makkah 3 years before the migration year to Madina from Makkah in the 10th year of the Hijiri. She was buried in the grave personally by the prophet. And she left after her 4 sons and 2 daughters. She lived in the Nikah (marriage)

of the prophet for a period of 25 years, and she was 65 years old when he left the mortal world. The prophet did not marry any other woman during the life period of Syeda Khadija Kubra.

Upon her death, the prophet was married to Syeda Sauda bint Zama. Syeda Khadija Kubra was buried in Hajjun in Janat al-Moulla in Makkah.

## 2.Syeda Sauda bint Zama

Three years ago, the Prophet married Syeda Sauda bint Zama in Makkah before a migration to Madina from Makkah. Syeda’s height was higher and she was heavier in weight. In her temperament, elegance and pleasantries were found. Sometimes she used to make the Prophet of Allah laugh. One night she was sharing tahajjud (prayer said after mid-night) prayer in the night with the prophet, and she said, after completion of the prayer, "Oh prophet of Allah, you have done such a lengthy prostaration that there was blood discharge in her nose." Upon hearing this, the prophet began laughing artlessly.

She left this mortal world in the month of Zil Hajj in the year 23 Hijira, during the reign of Syed Umar bin Qattab, and she is buried in Madina's Jannat al-Baqi cemetery.

## 3. Ayesha bint Abu Baker Syeda

In the tenth year of the prophecy, after marrying Syeda Sauda, the prophet married Syeda Ayesha Sidiqu bint Abu Baker in the month of Shawal.At that time, she was 6 years old and called Ruksati (Rukhsati). Rukhsati-"sending off" (sometimes called Doli-"palanquin") takes place when the groom and bride leave the shaadi venue together with the elders of the family. (Before this point, the bride and groom will have already been married in the eyes of God by the imam in the nikkah.) This was done after 8 months after Syeda, at the age of 9 years old, migrated to Madina in year 01 Hijiri. Among all the wives of the prophet Syeda, Ayesha Sidiqua was the only woman who was unmarried and a virgin, and all the other wives of the prophet were widows or divorced women.

There is one tradition which is copied herewith that there was a pregnancy which

was held to her by the prophet and which was saqit of hamal of the pregnancy (the correct meaning of Saqt Hamal in English is abortifacient, and in Urdu we write it. The other meanings are Saqt Hamal by form (the word abortifacient). But the Muhadit (narrator) The term Muaddith refers to a specialist who profoundly knows and narrates hadith, the original and famous narrators) who have rejected this tradition and topic as it is not true in this matter. (Ibn Sunni)

Syeda lived in the marriage of the prophet for a period of 9 years, and her age was 18 when the prophet of Allah left this mortal world. And Syeda left this mortal world in the year 57 Hijiri at the age of 66 years. Her funeral prayer was performed by Syed Abu Hurara and she was buried in the cemetery of Janatal Baqi in Madina.

## 4.Hafsa bint Umar Bin Qattab

In the year 03, Hijiri Syeda Hafsa bint Umar was married to the prophet, and when her husband died, the angel Gabriel appeared to the prophet and conveyed Allah's message to take back the divorced to Syeda Hafsa bint Umar because she was a woman of the attributes of swama and qawama) who kept fasting and worshipping in the night time very much, and also this woman who will become wife in paradise. The prophet has taken back his divorcée and given her to her. ( Ibn Saad Tabqat Kubra, volume 8, page al-Tabrani).

Syeda left this mortal world in the year 45 Hijiri. During the rule period of Syed Amir Mavia and Marvan bin Hukam, they prayed the funeral prayer of Syeda in Madina, and at that time, her age was 60 years old when she left this mortal world, and she was buried in the cemetery of Janat al Baqi in Madina.

## 5.Syeda Zenab bint Huzama

She was a woman of generosity and munificence, and in the olden times of ignorance, her title was Um-Masakin, and she used to engage much in charity and alms. Upon the death of her first husband, Abdulla

bin Hajash, Syeda was married to the Prophet in the year 03 Hijiri and her Maher (Maher) (alternately transliterated as mahr, mahar, mehr, or mehrieh) is a contract some Muslims enter into upon marriage. In Islamic law, it is a gift or contribution made by the husband-to-be to his wife-to-be for her exclusive property, as a mark of respect for the bride, and as recognition of her independence. Then she left this mortal world after two or three months of her marriage with the prophet, and the funeral prayer was performed by the prophet of Allah, and she was buried in the cemetery of Jannat al-Baqi in Madina. Syeda was 30 years old at the time of her death.

## 6.Um Syeda Salma bint Ummiya

Syeda married Prophet in the year 04 Hijiri after her husband Abu Salma died within three or four months of their marriage.Syeda Um Salma died in the year 58 Hijiri when she was 84 years old, and her funeral prayers were performed by Syed Abu Hurara. And among the wives of the prophet, she was the last wife who died. And among the wives of

the prophet, she was counted among the beautiful and lovely women.

Syeda Um Salama has reported that her former husband told her that "Oh Um Salma I have heard one hadith from the prophet, which is good for me from the world and all that is in it. " One who will face any clamour and affliction should say "Enna Alaihi Rajiun" and recite "Allahuma Endaka Ahtasab Mustabati Hazihi Allahuma Akhlafni Feha Bakhair Minaha," the prophet said. Then Allah will give him a better reward in this matter which was taken from him. (Muslim, Tarmazi, and Abu Dawood).

Syeda Um Salama has said that she remembered this saying upon the death of Abu Salma and there came a thought for her to recite this supplication. There came a thought in my mind that who will be better than Abu Salama? Anyhow, I have recited this supplication. And after the passing of the days of Iddat (For a woman whose husband has died, the 'iddah is four lunar months and ten days (i.e., about 128 days) after the death of her husband, whether or not the marriage was consummated). (If a woman is pregnant

when she is widowed or divorced, the 'iddah lasts until she gives birth.) The prophet himself has sent his message to marry me, and in the whole universe, there is no other person who is better than the prophet of Allah.

## 7. Syeda Zenab bint Hajesh

This woman, who was the daughter of the paternal aunt, Umaima bint Abdul Mutalaib, and the prophet, was married to her in the year 04 Hijiri. And her family name was Bara, and the prophet changed her name to Zenab during marriage time. And this is the kind of woman whose wedding took place in the sky (chapter al-Ahzab, verse 37).

For more information, see page 669 of our book "Hidayat Ke Chiragh."

Syeda Zenab was 35 years old at the time of her marriage.She died in the year 20. She is buried in Madina's Janatal al-Baqhi cemetery.

## 8.Syeda Jawaria bin Haris

The prophet married in the year 05 Hijiri, when she was 20 years old.She was famous and well known for her beauty and loveliness.

In the month of Rabbil Awwal in the year 50 Hijiri, at the age of 65 years old, she left this mortal world during the rule period of Syed Marwan bin Hukam in Madina. She was buried in the cemetery of Janatal al-Baqhi Madina.

## 9.Syeda Rayhana bint Zayd

Among the wives of the Holy Prophet (PBUH), two were of Jewish background—one of which was Rayhana bint Zayd (RA). Through her marriage to the Prophet (PBUH), she too was blessed with the title of "Ummul Mo'mineen"—mother of the believers.

She originally belonged to the Jewish tribe of *Banu Nadir,* and she was previously married to Al-Hakim, who belonged to the tribe of *Banu Qurayza*. In 627, the Holy Prophet (PBUH) defeated the army of Banu Qurayza after a siege that lasted for twenty-five days.

All the men belonging to the Banu Qurayza tribe were executed on the charge of treason, and the women and children were enslaved by the Muslims.

Rayhana bint Zayd (RA) was amongst the enslaved and had become a widow at the time. According to Islamic sources, she was a beautiful young woman. She accepted Islam after Prophet Muhammad (PBUH) took her into custody and offered her the opportunity to do so.Moreover, he also told her if she was to accept Islam, he would marry her. According to some sources, initially, she is known to have refused the offer out of love for her deceased husband and her faith. However, eventually, she changed her mind and converted to Islam. Upon hearing this news, the Holy Prophet (PBUH) freed her and married her.

She was given a dowry by the Holy Prophet (PBUH) upon their marriage, like the rest of his wives had gotten. She also attained the honour of becoming the wife of the Messenger of Allah (SWT).

The details of her life are unclear and fairly scarce. The year of her death is also quite uncertain—some scholars believe that she passed away when the Prophet (PBUH) returned from his farewell pilgrimage. Others believe that she lived on after the death of the Prophet (PBUH) and died 10 years later.

However, a unanimous report does suggest that she was buried at *Jannat al Baqi,* the cemetery in Medina, where several of the Holy Prophet’s (PBUH) wives were also buried.

## 10.Um Habiba bint Abi Safian

Syeda's formal name is Um Habiba bint Abi Safian and Syeda’s marriage was held in the country of Habesha (Ethiopia was also historically called Abyssinia, derived from the Arabic form of the Ethiosemitic name "BT," modern Habesha). King Najashi recited the sermon on Nikkah (marriage) and he gave costly Maher (Maher) (alternately transliterated as mahr, mahar, mehr, or mehrieh) is a contract some Muslims enter into upon marriage. In Islamic law, it is a gift

or contribution made by the husband-to-be to his wife-to-be for her exclusive property, as a mark of respect for the bride, and as recognition of her independence. He paid Mahar 400 dinars from his own pocket.Syed’s age at that time was 37 years old.

Syeda left this mortal world in the year 44 Hijiri at the age of 74 years in Madina. And Syeda is resting in the cemetery of Jannat al-Baqhi in Madina.

## 11.Syeda Safia Bint Hai.

Syeda was the daughter of the chief of the tribe Banu Nasir, and her genealogical link was with the prophet Harun. In the Gazwa (war against infidels in which the holy prophet himself participated) of Khaibar in the year 06, Hijiri and she became prisoners and were brought to Madina, where the prophet freed her and married Syeda.

One time, a prophet saw her weeping and asked the reason for it. Then Syeda told Syeda Aisha and Syeda Hafsa, who used to tease her, that you came to Madina by

becoming a prisoner, and the prophet favoured you and freed you. If you belong to a Jewish family member, then how can you become equal to us? The prophet told her that " Oh Safia, why do you not reply that" how you are better than her as your father is prophet Harun and your uncle is prophet Musa and your husband is prophet Mohammed (peace be upon him). " In any case, he persuaded her, and she was pleased as a result.

During the illness of the prophet, all the prophet’s wives gathered there. Upon seeing the suffering and uneasiness of the prophet, Syed Safia said, "Oh prophet of Allah, it is my desire that you should give all your suffering to me." And you will feel at ease. " Upon this, the other wives of the prophet began giving signs to each other in this matter. The prophet has seen a scene and he tells us that "by God, she is true." Syeda left this mortal world in the year 50 Hijiri. And she is laid to rest in the Jannat Al-Baqi cemetery.

## 12th. Maimuna Bint Haris

In the month of Ziqad, the prophet Mohammed was married to Syeda Maimuna bint Haris at the time of Gazwa (the war against infiedels in which the holy prophet himself participated). Hudaiba, the prophet, was on his way to Makkah, and the Nikah (marriage) ceremony was held at Saraf.The wedding ceremony was held at Saraf upon their return from Hudibia.She died at this place on the 51st of Hijiri when she was returning from a journey and died at Saraf. She was buried at this place. Saraf is a village which is found near Makkah.

The historian Ibn Saad has written that this was the last wife of the prophet, and after this marriage with her, he did not perform another marriage with any woman. Her original name was Bara, but after the marriage, the prophet changed her name to Maimuna.

Except for Syeda Khadija Khubra, who was buried in Hajjun in Jannat Maulla in Makkah, and Syeda Maimuna, who was buried in Saraf

village near Makkah, all other holy wives of the prophet are buried in the Jannat Baqhi cemetery in Madina.

Historians have stated that some other chaste women (1) who

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(1). Some historians have collected and added their names, which are as follows: 1. Khula bint Hakam has collected and added their names, which are as follows: 1.Khula bint Hakam, 2.Sharik, 3.Um Maimuna, and Laila bint Hakeem are number four. And other historians have written that there were no such women with the prophet. Even though the prophet has the option of marriage, he did not use this option with him in this matter.

According to the advice of the Quran in chapter Azab, verse 50, they presented themselves without the Mahar amount, so there were established relations with those women, but no occasion for marriage came with them. The number of such women was

estimated to be 30, but God knows in this matter.

The above-mentioned writing arrangement of the details of the prophet's holy wives was as per the book ‘Qaol Mashur’ and was written by Abu Mohammed Abdul Azeem al-Manzari and his pupil, Allama Ashraf Aldiyami, as confirmed by other learned people. (al-Muktasra Nadi Fe Seerat Nabi Imam Ibn Jama)

## 13.The Slave females

The slave women are defined in this book as those women who will become prisoners due to any event, accident, or war. Then they will be distributed like goods of the war booti in war, and people will become owners of the slave girls. Prior to Islam, all religions practised the selling and purchasing of slave girls; however, the Islamic religion does not encourage this system, and gradually Islam abolished istula, or a tract of diseased of the slavery system.At the present time, in the jihad (a struggle or fight against the enemies of Islam) of Islam, there are non-Muslim men

and women who will become prisoners, and for them there is a practise of encouragement of good treatment and independence in the teaching of Islam. And they were forced in many ways so that they might become independent.

In the book ‘Zad al-Meyad', Abu Ubaida writes that the prophet has four slave girls as follows.

1.Syeda Maria bint Shamoon Qibtia and her son Ibrahim were born. This holy woman was given in the presence of the prophet along with some presents by the king of Egypt, Miqauqis, and his name was Jarin bin Mina.

2.Syeda Rehana and some of the historians have written about her as a purgatory wife.

One young woman who came along with the prisoners said

4.One young woman who came along with prisoners and to whom Syeda Zenab bint Hajesh was given to the prophet.

(From the book ‘Zad al-Meyad', page 114)

## 14.The holy sons of the prophet

The prophet has three sons and four daughters.

Syedna Qasim, who died in her childhood period. Syedna Abdalla, whose two titles are well known and famous, are Tayeb and Taher, died in Makkah during his milk-feeding period. Syedna Ibrahim, who died in the 8th Hijri in Madina, and his age was mentioned as 2 or one and a half years.

Among the daughters, Syeda Zenab, Syeda Ruqaya, Syeda Um-kulsom and Syeda Fatima, and these four daughters and two sons, Syedna Qasim and Syedna Abdalla, were born by the body of Syedna Khadjia Kubra, and Syed Ibrahim was born by the body of Syeda Maria Qibtiya, who was a slave girl. And all these children, except Fatima, died one after another during her life period. Some died in childhood and some died in the period of adolescence. Syeda Fatima died six months after the death of the prophet.

The Prophet during the period of illness told his daughter Syeda Fatima in her ear that he was going to leave this world during this illness period. And upon this, Syeda Fatima wept. Then, at another moment, the prophet

gave her the glad tiding that "You will be the first woman who will die after me and meet with me there." Upon this, Syeda Fatima smiled in this matter.

## 15.The names of the slaves and servants

Among the servants of the prophet, Syed Anas is at the top of the list among them, and Abdulla bin Masood, and their titles were well known and famous as Sahab Sawak and Nalain. (caretaker of abulution and cleanliness. As well as caretaker of footwear) and Syed Bilal bin Rabah, who was the shouter of the prayer call of (Azzan) in the Prophet’s grand mosque in Madina and caretaker of the home necessities of the holy wives of the prophet.

Syed Aqba bin Amer Al-Jehni, who was the pilot of the conveyance of the travel and tour, Syed Aslah bin Sharik, who was also arranged for the conveyance of the prophet, Syed Saad

Moula Abu Bake Siddique, Syed Abu Zar Gaffari. Syed Aymen bin Obeid and his mother, Syeda Um Aymen, and these blessed

women who used to work on water supply and cleaning in the rooms of the prophet’s house.

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The prophet has said about Syeda Um Aymen, who was a woman, that she took care of the prophet in his childhood, and the prophet has said about her that "Those who want to marry a woman of paradise, then they should marry Syeda Um Aymen."

In exchange for his service, Syeda Khadji gave one of her special slaves to the prophet by the name of Syed Zaid bin Harissa bin Sharjil. The prophet set him free and married him to his slave girl, Syeda Um Aymen, from whom Syed Usma was born. And who became famous as "Mahboob al-Nabi," and the second is Syed Abu Rafa, the third is Syed Suban, the fourth is Abu Kabsha Salim, the fifth is Shaqran, whose name was Salah, and the sixth is Rabah Nobi, who was killed by Urnain group people, according to hadith books.The 8$^{th}$ is Midam, and the 9$^{th}$ is Karkara Nobi,who used to carry the baggage of the prophet during the period of travel and stay

and who held the conveyance of the prophet in the battle of Khaibar in the 06 Hijiri. And on page 375 of the Sahih Bukhari, there is a mention that

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Syed Zaid bin Harissa, the prophet's adopted son, married him with his slave girl Syeda Um Aymen, and from her body was born Syed Usama bin Zaid, who became well-known as' Mahboob AL-Nabi.' And about this Syeda Um Aymen, Syed Ibn Hajar Esqlani wrote: " She used to keep fasting very much and one time she could not find water at the time of the fast breaking and so she was facing a very uneasy condition in this matter." And suddenly, at that time, there came one bucket full of water from the sky. Um Ayemen broke her fast with the sky water from the bucket . She used to say that after drinking that sky water again, she did not feel thrist in her whole life. (al-Asaba 416)

This is a woman who used to weep mostly at the death of the prophet. Syed Abu Baker and Syed Umar Farooq once asked her why she cried so much after the prophet died.Syeda

said that "She knew well that one day the prophet would have to leave this world, but I will weep that upon the death of the prophet there was a stop to the continuation of Wahi (revelation) from the sky." Upon hearing this, both of them began weeping.

*This person stole something ordinary in the booty of the battle of Khaibar, and then at that time the prophet warned him of the danger. And some excegis scholars have mentioned Midam, who did this deflation, and in short, these two slaves were killed in the battle of Khaibar.

Anjasha Hadi 11.Safina and his name was Mahram bin Farooq. 12 Insa Abu Masrah. 13.Aflah 14.Obied 15.Tuhman 16.Husnain 17.Sandar 18.Fazala Yamani 19.Mabur Hazi 20.Waqad 21.Abu Waqad 22.Qasam 23.Abu Aib 24.Abu Mohib

## 16.The service women's names

Salama Um Rafa. Muhammad bint Saad3. Kazara 4. Razina 5. Radwa 6.Um Zamira Maimon bint 'Aiab' 78. Maria 9. Rahana These are the women who used to be engaged in the service of the holy prophet.

## 17.The revelations' authors

The great companions of the prophet were among the writers of the revelations (holy Quran). And this category of people has great rank in the Islamic world. When an angel brings Quranic verses into the presence of the prophet, then he will call the writers of the Quran and ask them to write the portion of the Quran sent by Allah through the angel Gabriel.

In this list at the top, there is the name of Syed Abu Baker Siddiq.

2.Umar Faruq Usman Ghani is third. Ali Murtaza Zubair bin al-Awam, number four. Amer bin Fahira is number six. Ubi bin Kaab is number seven. Umar bin al-Assaf Abdalla bin Arqam, 9th. 10.Thabit bin Qais bin Shamas. Mughira bin Shaba, Hantala bin al-

Rabiah 13, Khalid bin Rawaha 14,Khalid bin Walid 15, and Khalid bin Saeed bin al-Ass.

Some historians have written that this is the first writer of the revelation of Allah. About Mavia bin Abi Safian and Zaid bin Thabit, it is said that these were people who used to be ready and had special status in the writing of the Quran in the court of the prophet.

## 18.The Prophet's Ambassadors

After returning from the Hadabia Treaty, the prophet wrote letters to the kings and monarchs of the Aajm region (Persian Gulf).And in which there was given to them an invitation to the Islamic religion, and when he was able to know that these rulers did not accept letters without a stamp, he prepared one silver ring on which was written in 3 lines: Allah, Rasul, and Mohammed. Upon writing letters, the

prophet used to put his ring stamp on the letters to the kings.

In the year 07, Hijira the Prophet sent letters to six rulers through his ambassadors.

The first ambassador was Syed Umaro bin Ummiya al-Zamri. And who was sent to King Ashama bin Abjar of Ethopia and who has given respect to the message of the prophet and has accepted the religion of Islam? Syed Ashama, who was a scholar of the holy book Bible, and in this book there were written signs of the last prophet of Allah, and upon his research, the king of Ethopia accepted the religion of Islam. On the day King Ashama died, Allah sent a revelation to the prophet, and the prophet performed his funeral prayer in Madina. The prophet's companions claimed that when there was funeral praying, as was felt for them, the dead body of King Ashama was kept before them.

The second amabassador was Syed Wahia bin Khalifa Kalabi, who was given a letter to the king of Rome, and his name was Harqul. Upon reading the letter, King Qaiser decided to accept the religion of Islam, but due to the

revolt of the nation, he kept his silence and stillness on this matter. But some historians have done research that shows they have accepted the religion of Islam.

The third ambassador was Syed Abdulla bin Huzafa al-Sahmi, who was sent to the king of Iran, Kasra, and his name was Abervaze bin Hurmaz bin Anusherwan. This wicked and unfortunate person who has torn off the letter of the prophet and has disrespected the ambassador of the prophet And when this news reached the prophet, he said, "May Allah rip his kingdom."

The fourth ambassador, Syed Hatib bin Abi Bilta, was sent in the presence of the king of Egypt, Maqvis. And his name was Jarib bin Mina. And this pious king had given respect to the ambassador of the prophet, but he did not accept Islam's religion. At the time of the return of the ambassador, he had given some presents to the ambassador with instruction to be given presents to the prophet. And among those present, Syeda Mariya Qabtiya was there. And from her body, the prophet’s son Syedna Ibrahim was born, and her two sisters, Syeda Sirin and Syeda Qasra, and one

young slave girl, and gold of 1000 Misqal (a former unit of weight, the name of a gold coin that was popular in Arabia) (4 Sairs and 55 Tolas = 5 kilogrammes and 641 grammes) and 20 Egyptian coverlets; a costly mule, which was well known and famous as Ezir; one Arbian horse; one costly glass cup; and original honey. The prophet liked these presents and prayed for their blessing. And he has said, " The wicked has thought of his kingdom, but his kingdom will not stay."

The fifth ambassador was Syed Shuja bin Wahab al-Assadi, who was sent in the presence of the chief of the city, Balaqa, Haris bin Abi Shamar al-Qasnai, and who was given his invitation to the Islamic religion.

The sixth ambassador was Syed Salip bin Umro, who sent Houza bin Ali, or Houra bin Ali, and Shama bin Asal al-Hanfi, who were chief of the tribes. Hauza bin Ali respected the ambassor, but he did not accept the Islamic religion. But Shama bin Asal, who became Muslim at a later time,

Except for the above six and the eight ambassadors, the prophet sent Umar Bin Ass as the eighth ambassador in the month of

Zeqad in the year 8 Hijira toward the sons of Amir al-Jalandi, who were Jaifer and Abed, and both of the sons have certified and accepted Islam as their religion.

The eighth ambassador, Syed Ala bin al-Hazrami, was sent to Bahrain's ruler, Manzir bin Sawa, and converted to Islam.

The ninety-first ambassador was Syed al-Mahjir bin Abi Ummia al-Maqzumi. He was sent to the ruler of Yemen, King al-Haris bin Abed Kulal al-Humari, and this king, upon reading the letter, promised to think about it.

The tenth and eighth ambassadors were Syed Abu Musa al-Ashiri and Syed Maz bin Jabl, who were sent to Yemen upon the return of Gazwa (the war in the time of Prophet Muhammad in which he himself participated) of Tabuk in the 09 Hijiri, and the majority of Yemenis accepted Islamic religion as a result of their invitation and preaching.

On the 12th, the eighth ambassador was Syed Jarir Abdalla al-Jabli, who was sent to Du-Alkala and Zumro, and both of them have accepted the Islamic religion. And in those days when Jarir bin Abdalla was in these

tribes, at that time the prophet left this mortal world in Madina.

On the 13th, the eighth ambassador was Syed Umro bin Ummiya al-Zamri. To whom the prophet was given his special letter to Musilma (al-Kazab) and another letter was sent by Saib bin Awwam, but Msulima did not accept the Islamic faith. And this wicked person who proclaimed his prophet during the period of Syed Abu Baker Siddiq was killed.

The 14th ambassador was Syed al-Saib bin Zubair. He was sent to Farwa bin Umro al-Juzami and sent him an invitation towards Islamic religion. And Farwa bin Umro, who was governor of the king of Rome. He has accepted the Islamic religion and he has given information on this matter to the prophet. And he sent presents by Mauz bin Saad: one mule, who was called Shahbaz and which was known as Fizza; one horse, which was called al-Zaraf. One donkey is called Yafur. Masood bin Saad presented the prophet with 12.5 ounces of gold after he accepted all of the gifts.

The 15th ambassador was Syed Ayyash bin Abi Rabia al-Maqzumi, sent to chief people of different tribes like al-Haris, Masruh, Naim, and Bani Abd Kalal in the city of Hamir. And to all of them was given an invitation to his prophethood and Islamic religion. Most of them are rich people and kings who have accepted Islam as their religion. For this reason, their nation also entered into the fold of the Islamic religion. And Islam reached faraway places during the period of the prophet-hood.

## 19.Adhan callers (muezzins)

During the period of the prophet, there were appointed four adhan (muezzin, Arabic muaddin, in Islam, the official who proclaims the call to prayer (adhan) on Friday for public worship and the call to the daily prayer (alt) five times a day, at dawn, noon, midafternoon, sunset, and nightfall.) callers in the great mosques in Makkah and Madina.

1.Syed Bilal bin Rabbah, who was a slave of Syed Abu Baker, was the first adhan caller of

the Islamic religion and who, upon instruction of the prophet, called adhan call in the prophet's great mosque in Madina.
2.Syed Umar bin Abi Maksum al-Qurshi al-Amari, who was a blind companion of the prophet,

3.Syed Abu Mazzura bin Mair al-Hajmi, who died in the year 59 Hijiri in Makkah.

4. Syed Saad al-Qurat bin Ayed, who was a slave of Syed Ammar bin Yaser and who was a prayer caller in the mosque of Quba in Madina.

**20.Amir (Amir is the title given to some Muslim rulers.) and governors**

The prophet has appointed Bazan bin Saman bin Bilas al-Farsi as governor of Yemen upon the death of the king of Iran, Kasra. In the country of Yemen, he is the first Amir (ruler) of Islamic rule there. He is the first king among Persian kings who accepted Islam for the first time. And upon his death, the prophet appointed his son Shahar bin Bazan as ruler of Sana in Yemen. And when he died in an accident, the prophet appointed Khaled bin Sayeed as Amir, and except for him,

Mahajir bin Abi Ummia al-Maqzumi was appointed Amir of Kinda and Sadaf in Yemen, but before his departure he died.

After the leaving of the prophet from this mortal world, there started a problem of defection among the people, so then Syed Abu Baker sent him to finish this problem.

Also, the Prophet has appointed Syed Ziyad bin Umiya al-Ansari as ruler of Hazra Mauth city in Yemen. and Syed Abu Musa al-Ashari as ruler in the cities of Zubaid, Awan, Zama, and al-Sahel.Syed Maz bin Jabal was the ruler of al-Jund in Yemen. And Syed Abu Sufian Saqar bin Harb was appointed as ruler of Najran. Abu Sufian’s elder son, Yazid bin Abi Sufian, was appointed as ruler of Tima. Syed Atab bin Asid was the ruler of Makkah, and at that time, Atab was 20 years old.

Syed Ali ibn Taleb was appointed as judge of al-Aqmas in Yemen. And Syed Umar bin Al-as, the ruler of Amman. In the year 09, Hijira Syed Abu Baker was appointed as Amir al-Hajj and he was sent to Makkah with a large number of people to perform the Hajj pilgrimage. And during this period, the prophet sent Syed Ali ibn Abi Taleb to

Makkah to recite chapter Barat of the Quran in the public announcement, as in this chapter there were some proclamations to the infidels, for which there was a treaty in this matter. And also, many companions were appointed as in-charge of the collection of Zakat tax (payment made annually under Islamic law on certain kinds of property and used for charitable and religious purposes, one of the Five Pillars of Islam) and charity and were sent to the tribes.

## 21.The prophet's bodyguards

Before prophethood, among the friends of the prophet Umar bin Ataba Salmi, who used to reside with the prophet,

At the Gazwa (battle ) of the Bader in the 02 Hijira, when the prophet was taking a nap in the tent, at that time, Syed Bin Maz, who was performing his duty as the security guard at the tent,

In the Gazwa Ahud in the year 03, Hira, Syed Mohammed Bin Muslima, who was on the duty of guarding the prophet,

In the Gazwa Khandaq in Shawwal in the year 05 Hijira ,Syed Zubair bin Awwam, who was on the duty of guarding the prophet.

Syed Qais bin Saad bin Abada al-Ansari acted as Amir Shurta (police officer) for the prophet.

On the day of the Hudibia treaty, Syed Mughira bin Shaba stood with his naked sword at his head.

Syed Bilal Hasbhis, who was the adhan caller of the prophet, and he was also in-charge of the necessities of the prophet’s households. And he used to take care of the food and drink for the wives of the prophet as well as the arrangement of the invitation to the guests.

Syed Maqib in Abi Fatima al-Wasi, who was the caretaker of the ring of the prophet.

In this way, Syed Musa Ashari, Syed Rabbah al-Aswad, and Syed Anas were allotted to the duty of the security guarding of the prophet. In addition to the above, Syed Abbad bin Basher was also among the security guards of the prophet.

When there was sent down the following verse, 67 Mai’dah from the Holy Quran, then there was stopped security and guarding work for the prophet.

"O Messenger! Deliver everything the Lord has revealed to you. If you do not, then you have not delivered his message. Allah will certainly protect you from the people. Indeed, Allah does not guide the people who disbelieve. "

Syedna Ali and Syedna Zubair bin al-Awwam, Syedna Miqdad bin Umro, Syedna Mohammed bin Musalma, Syedna Asim bin Thabit bin Abi al-Aalaj, and Syedna Zuhak bin Sufian al-Kalabi, who were entrusted with the duty of being the executor of the culprit’s head from their bodies.

## 22.The prophets' poets

There are three people there who were among the Islamic poets of the prophet during his period.

Syed Wahab bin Malik al-Sulmi, Syed Abdallah bin Rawaha, Syed Hasan bin Thabit

These poets were fighters for linguist jihad . These are the Islamic poets who used to reply to the infidle poets' insults and abuse of Islam and the prophet. Sometimes the prophet used to give instructions to reply to them on this matter. And for them he has also prayed.

## 23.The Prophet's Pulpitarians (khateeb)

During the period of the prophet, generally, Thabit bin Qais bin Shimas was called the pulpitarian (khateeb) of the prophet.

## 24.The Prophet's Horseman

Syed Abu Qatada al-Ansari, who was the horseman of the prophet, said that for any important work he would be sent and then he

would be used to perform the duty in the most efficient way.

## 25.The prophet's weapons of war

The total number of the prophet's swords is nine, and their names are as follows:

Mesur. This sword is the first sword that the prophet found from the inheritance of his father, Syed Abdullah bin Mutalab. Al-Ghazab 3.Zulfaqhar and this sword, which will be used to be kept by the prophet with him always. And this sword was with him during the conquest of Makkah, and its handle, sector, and hilt were all made of silver. 4.Al-Qalai 5. Al-Bitar. 6.Al-Hataf. 7.Al-Rasud. 8.Al-Naqzam 9.Al-Qazeeb ( from Nihayia Ibn Kathir).

In the same way, the prophet has seven waru, which means war dresses, with him, and details of the names are as follows.

For a year during his last days, the prophet kept this battle dress mortgaged with Abu Shahma, a Jew, for the needs of his family members.

2.Zatal Risha 3.Zatal Al-Hawashi 4.Al-Sadia and this war dress are well-known because prophet Dawood wore it in the battle of Jihad, where he was killed by the cruel king Jalut.And for more information, see our book "Hidayat Ke Chiragh", volume one, page 610. 5.Fizza 6.Al-Bitra 7.Al-Qarniq. All these seven war dresses were used by the prophet during the battles of the Jihad.

Similarly, the prophet carries seven bows, the Arabic names of which are as follows:

1.Al-Zura 2. Al-Ruha 3.Al-Safra 4.Al-Baiza 5.Al-Sidad 6.Al-Makthum (this bow was broken in the Gazwa (battle) of Uhud and which was collected by Qatada bin Noman Al-Tuqhri). And there was one jaba (arrow), which used to be called Al-Kafur.

In the same way, he had one leather waist belt in which there were three loops made of silver. The number of his war shields was stated as three, and the first’s name was al-Zaluq; the second’s name was al-Fataq; and the third shield, which was given to him as a gift, had a small statue of a falcon on it. And when he put his hand on it, it vanished away from the shield.

He has with him five spears, and among them, the name of one spear was al-Masvi, and the second spear’s name was al-Masna.

He had one harba (small sword), which was called al-Naba. And there was a big harba which was called al-Baiza. And there was a small harba that was bent, and it was called al-Anza. And for some time, the prophet took in his hand and walked, and this haraba was used to be kept with him on the occasions of the Eid festivals. And it was kept as a jacket before him in the prayer, and he had one more anza (a short, slender spear) with him.

The prophet had one war cap made of iron, and it was called al-Mosha. There was another war cap with him, and it was called al-Matbuq or Zu-Al-Sabuq.

He has three jubbahs (a long loose outer garment with wide sleeves, worn by Muslim men and women, especially in India) with him, which he used to wear during the time of war. And one jubbah was made of silk in a green colour.

There was a black flag, which was called al-Uqab. There were other flags of the white color, and there were also yellow flags found.

There was a flag of dusty colour and on it was written ‘La Ilha Illa Mohammed Rasool Allah', and there was his tent, which was called al-Kin. There was one small wooden bent stick and it was the length of one hand or more and it was used by the prophet at the time of walking or boarding in the conveyance and which was found in his hand.

There was one wooden stick to support the waist, and it was called al-Urjun. And there was the stick Qazib, which was called al-Mamshuq. And Qazi Ayaz has written that this is the name of the sword or stick of the prophet. Then after, this stick or sword, which was kept, remained in the inheritance of the caliphs of Islam.

There was one of the wooden handles mentioned in al-Kausar's hadith, and the prophet with this sword or stick kept away or will push away the people of innovation and those who will come there to drink water at Kausar's reservoir.

There was one cup with him, and it was called Riyan. The third was Mugnia, and the fourth was a cup on which were found three strings of silver, and there was a loop in which they were used to keep the cup.

There was one cup of glass. And there was one cup of wood, which was kept under his throne. And during the night, it was used for Istinja, which is the Islamic term for the action of using water to clean oneself after urinating and/or defecating at the time of need.

There was one pot of stone, and it was called al-Maqzab, and it was used by the prophet for ablution. And there was one more pot that kept henna in it.

There was one small leather bag for carrying water, which was called al-Sadira, and a small cup, which was called Qab and called al-Sa. There was one brass water pot, which was used for taking baths, and there was one oil pot.

There was one set of pomanders (a ball or perforated container of aromatic substances, placed in a cupboard or room to perfume the

air) from Alexandaria, which was sent as a gift by King Muqvis along with Syeda Maria. And there was a costly mirror there, and the prophet used to see his reflection in it from time to time.

And there was a comb made of elephant teeth and one small vial or box for keeping antimony, and from it the prophet used to put three times the antimony of Asmad stone, and there is one tradition that he used to put three times the antimony in the right eye and two times in the left eye side.

There was a druggist kit with the prophet in which he used to keep scissors and miswak (tooth brush ).

There was a big cup with him, which was called al-Gra. And in which there were four handles, and with these handles, four people used to carry it.

There was a measure with him and with this prophet used to measure the quantity of grains of charity of the Fitrah (in Islam, Fitrah is the name given to the charity that is distributed at the end of the fast of Ramadan). There were two other measures

with him at Eid al-Fitar, known as Mod and Qatifa.

There was one bed set in which its four feet were made of the teeth of the elephant and which was given as a gift by the chief of a tribe; his name was Syed Asaed bin Zara.

There was one leather bed set in which the bark of the date tree was discovered.

Syed Ayesha has said upon being asked a question about the details of the bed, she said that "It was a thick coverlet of the hairs of the animals and which was used to be folded as double size on which the prophet used to take rest."

## 26.The Prophet's Clothes

There was one turban, which was called al-Sahab. And under it, he used to wear a cap. And which is stuck in the head?

The prophet has the gentle habit of wearing only a turban without a cap on his head. And in the same way, he used to wear only a cap without the turband, and he wore a white cap.

When the prophet wears a turban, then he will hang some portion of it in between his shoulders and use it to wear on the head. And on the back side, he used to fix its last end. On the day of the conquest of Makkah, at that time, the prophet was wearing a black turaban on his head, and in this condition he gave a sermon.

The historian Waqdi has copied that there was one coverlet of Yemeni and its length was six hands and its width was three hands and one span.

There was one tahbund with him from Amman, and its length was four hands and one span, and its width was two hands and two spans. He used to wear this dress on his body on Fridays and on the occasion of festivals. Upon its use, he used to keep it folded.

Syed Jabber bin Abdullah has said that "He used to wear a red lined coverlet on his body on Fridays and on the occasion of festivals."

He has two coverlets of green and one coverlet of black colour.There was one red-

coloured thick lining coverlet and one of the animals' hairs.

He had one shirt of cotton which was less in length and its sleeves were short in length up to the wrist.

In the dress, he used to wear one shirt and a red light-lined coverlet. He used to prefer white dresses for his dresses. He used to wear tight-sleeved jubba from Syria and Qaba Zaib on his body, and he used to do down his tahbund and raise it from the back.

According to the hadith, "Syeda Ayesha had shown one patched coverlet and a soft cloth tahbund to the prophet's companions, and she was told that "the prophet was wearing these clothes at the time of leaving this world." (Bukhari, Muslim, andTtarmazi, Babe Libas)

Iban Faras has said that it was generally known that the prophet had left the following dresses upon his death.

1.Two coverlets 2. Ammini tahbund 3.Two light red lining clothes. Four Suhali shirts 5.One Suhari shirt ( and these are two cities

in Yemen). Sixth, Yemani Jubba7.One shirt is short in length. 8th. a white coverlet9.3 or 4 small head caps. 10.One Tahbund and its length was 5 spans. 6.One pillow cover in yellow.

## 27.The finger ring of the prophet

The prophet made a finger ring of the gold, then he was taken out of the finger. And he prohibited the companions from using golden rings. And when he was able to know that the rulers did not accept letters without a stamp, he prepared one silver finger ring on which was written in three lines, "Mohammad Rasul Allahulers did not accept letters without a stamp, he prepared one silver finger ring on which was written in three lines, "Mohammad Rasul Allah." And this finger ring was used by Syedna Abu Baker, Syedna Umar Farooq, and Syedna Usman Ghani.

The finger ring was then lost in the Arbas well near the mosque of Quba in Madina during the reign of Syedna Usman Ghani, and despite extensive searching and hunting, it could not be found. (Bukhari, Muslim)

By Hazrat Maqeeb, who was caretaker of the ring and by whose hand this ring fell into the well. There was one iron ring bent on its gem-stone on which was written "Mohammed Rasul Allahe well. There was one iron ring bent on its gem-stone on which was written "Mohammed Rasul Allah." Some Muhaddis (Muhaddis' meaning is: MUADDIS). The narrator of an advertisement or Muammad's actions and words.) It says that this finger ring was made of silver and its gem stone was made in Ethopia and was sent to the prophet from Yemen by Maaz bin Jabal. and which he used to wear on the right hand's small finger and sometimes on the left hand's small finger. The finger ring’s gem stone will be at the side of the palm. (Muslim, Tirmazi), and when he went to the latrine, he removed the ring from his finger. (Nesai, Abu Dawood, Tirmazi, Shamil)

The Prophet has prohibited Syedna Ali from wearing a ring on the middle finger.

One person came into the presence of the prophet, who was wearing an iron ring on his finger. He told him that "he was seeing the jewellery of hell on your finger." When that

person next came into the presence of the prophet, then he was wearing a ring of brass. He warned him that the odour of idols was on its way to him. Then that person came a third time in the presence of the prophet. Then he wore a golden ring on his finger. He told him that this was heaven's jewelry, so take it off his finger.

That person told him then from which metal he could make his finger ring. He told him to make a silver finger ring, which should not have more than one mithqal. One mithqal (mithql (Arabic) is a unit of mass equal to 4.25 grammes (0.137 ozt), which is mostly used for measuring precious metals, such as gold, and other commodities, like saffron.) (Masand Ahmed)

## 28.Prophet Muhammad's Shoes

The king of Ethiopia, Asmaha Najashi, has sent two pairs of black leather shoes with which there is no need to wash feet during bath and ablution and only one pair is required.Masah (Arabic: ) refers to the act of ritually cleaning the head or feet with a small amount of water and running the wet hands over the head or feet before salat (Islamic

prayer). In the presence of the prophet, as a gift from his side. The prophet wore those shoes, and at the time of ablution he used to do Masah on them.

Except for the shoes mentioned above, he obtained them during the battle of Khaibar, and one of them was a leather shoe with no hairs and a double lace.(Tirmazi, Ahmed)

## 29.The prophet's mode of transportation

There was one horse, whose name was al-Shakab and which was called al-Zaras, and the Prophet had purchased this from one village person for ten ounces of silver, which was equal to the amount of 400 dirhams, and this was the first conveyance for which he had become owner. In addition,

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-------*Imam Tabrani has reported one tradition that once a prophet wore one shoe in the jungle area and he was going to wear another shoe. Then at that time, one crow came and took another shoe from there and threw it in the air, in which one small snake

was hidden, and upon falling down from the shoe, the snake came out of the shoe. And for which the prophet thanked Allah and he explained at that time one general rule: "Every Muslim at that time of wearing shoes should be done brooming." (Khasil Nabvi, Sharah Shamil Nabvi)

Such shoes were discovered in Arab countries in the past, but they are no longer available. There was flattened leather on which were found two laces, and in each of those laces were found two laces more. In Moulana Ashraf Ali Thanvi’s book "Zad al-Saeed", in which he added a picture of the shoe of the prophet, in the Urdu version of this book, and in this English book, a link to the Urdu version has been added by me.

He also has six horses, whose Arabic names are as follows:

1.Al-Murtajar and who was a powerful and fast-running horse.

2.Al-Khaif 3.Al-Zaz 4.Al-Zarab 5.Al-Sabha 6. Al-Warad 7. And some historians have written that in addition to the above, the prophet has more than 15 horses.

On both sides of the saddle of a horse, in which was found the bark of the date tree, and there were mules for conveyance in the house of the prophet. There was one mule, and his name was Duldul. This mule was presented as a gift by the king of Egypt, Maqvis, to the prophet, and was a very powerful and strong female mule.

The second mule was presented by Al-Jazami, who was the chief of the tribe, in the presence of the prophet.

The third mule was presented by the chief of Dumatal Jindal in the presence of the prophet.

It is reported that the king of Ethopia, Najashi, has presented one mule in the presence of the prophet. The Prophet mostly used this mule in his conveyance.

There were found some donkeys, and among them one named Afir, who was a powerful animal, and this was presented by the king of Egypt, Maqvis in the presence of the prophet.

There was one more donkey there for conveyance, and his name was Yafur. This

mule was presented by one of the chiefs of the tribe, Faratal Jazami. In the olden days, donkeys were among the most important sources of transportation for goods.

There is a tradition that says in the battle of Khaibar, a famous and well-known fort of Jews was conquered. At that time, in the war booty, the prophet had got one black donkey, and the prophet used this donkey for his conveyance. The prophet was injured once when he fell from this animal.

Saad bin Abada presented one mule in the presence of the prophet, which was used by the prophet for his conveyance.

Among his camels are found three names as follows.

On this camel, the prophet travelled from Makkah to Madina during the journey of his migration.

2.Al-Ezba 3.Al-Jada. And Al-Ezaba was such a she-camel that she was a very fast runner and she used to come first in the running of all the camels. The companions were proud of her fast running among the camels.

However, she was once left behind with one younger camel, and the companions were shocked when the Prophet's camel was left behind. And when the prophet heard this, he said that this is the rule of Allah. One who will raise his head, then he will be put down. (al-Bukhari)

There was one camel with the prophet, and his name was Shalab, which was slaughtered by infidels at the time of the treaty of Hadibia. And there were 45 camels with the prophet who used to give milk. There was also a super race camel, and her name was Maher Garya, and she ran very fast in the race in the horses.Sayed Saad bin Abada was selected among the animals of the Banu Aquil tribe and was presented in the presence of the prophet.

Among his animals, there were 100 goats with him, and he did not want to keep more than this quantity of animals. When he added one more, he slaughtered one goat at a time, so that there would be an equal number of the 100 goats. The name of one of the goats was Gousa or Gisa, and the name of another goat was Qamra.

Among the animals, there was one white cock with horns on his head, and there were seven milk-feeding goats with him. One of them was named Ayemen. Um Ahmen, who used to take care of all the animals, This Ethiopian slave girl who was the prophet's nurse during his childhood*

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In the olden days, these animals were used in conveyance. And some of these animals will be super graded as per race. These animals were considered an important asset in life. In the olden days, the Quran mentioned these animals as having special favours bestowed upon them.

*He has got an inheritance from his father, Syef Abdalla, to his portion. Then, afterward, he married her adopted son, Syed Zaid. And from that body, Syed Usama was born, who is well known and famous as Mahboob Nabi. This woman lived till the time of the death of the prophet. The prophet used to call her his mother. And whenever he saw her then, he used to say that this was only left as a memory of my family. (Muslim) (Tabqat Ibn

Saad, volume one, page 495; Tariq Tibri, volume three, page 176.)

Syed Shibli Nomani commented on household items and animal details of the prophet in his famous biographical book ‘Seerat al-Nabi’ on volume one page 175 as follows.

"The historians who have written about the prophet's household items and animal details will create doubt in the empty mind of a person that the prophet's private life, who was like a ruler or chief of a tribe, But the fact is different in this matter, and he has added that " The historian Tabri, who has written about the names of household items and names of the animals, as well as the conditions in detail." But if they will be investigated, and it will be revealed that all of the traditions he recorded were unapproved, according to the qualification of a statement taken from historian Waqdi. And if it is true, then it will be interesting in this matter. However, the link between all of these traditions will be maintained, as evidenced by the historian Waqdi's certificate. Its meaning is that the position of Waqdi with learned people is not more than that of a student of

history. So these details are not trusted. But the author of the Urdu thinks in this matter that the thinking of Moulana Shbili’s comments is not more than his doubt of mental and thinking. However, a number of events related to poverty, hunger, and lack of goods and things were discovered in the prophet's biography. Also, there were many events of wealth and servants and attendants. There can be studied the surprising details of the Gazwa of Hunain or Khaibar, or the war booty in the books of Hadith. And it is also true that the prophet left nothing behind when he died. According to Syeda Ayesha Siddiqua and other holy wives of the prophet who have spoken on the subject,

"The Messenger of God did not leave a dinar, a dirham, a camel, or a sheep."

Whether historian Waqdi or historian Tabri or Tabqat Ibn Saad, nobody mentioned the above goods which were stocked by the prophet. And which is not the décor and style of the house of the prophet? But he has opted these household goods as needs and requirement and but afterward he began

distribution these house items till as such was become condition that which was mentioned details by Syeda Ayesha siddiqua and Syeda Juwaria that "Prophet has left his house empty at the time of his death."

## 30.The Sacred Death

**The prophet was there at the residence of Syeda Maimuna, and he felt a headache. This event belongs to the last ten days of the month of Safar in the year 11th Hijra. And then this same ache was felt in the room of Syeda Zanab bint Habsh. At last, the headache remained with him continuously and began increasing more and more, and approximately five days passed in such a condition. Then he requested his wife to allow him to stay in the room of Syeda Ayesha because her room was adjacent to the prophet's great mosque in Madina. And all the holy wives liked his wish with merry-heartedness, and then the prophet began living permanently in the room of Syeda Ayesha. And there was up and down in the illness. He stayed for eight days in the room of Syeda Ayesha. And in**

**this way, the duration of the illness was over for a period of 13 days, and due to the headache, there was increased weakness, and for this reason, there was no possibility for him to walk. As such, he has no energy to go to the mosque to lead the congregation's prayers. And the last prayer that he led in the prophet's great mosque was Maghrib, in which he recited verse Mursilat from the 29th part of the holy Quran. When it came time for the prayer of Eisha, the prophet asked whether prayer was performed. And the companion has told all that they are waiting for his presence. He was asked to put water in a basin and, then, he took a bath. Then he wanted to stand, but there he came upon him fainting. When there was some relief, he asked whether the prayer was finished. And the companion told him the same answer. Then he took a bath and wanted to stand, but there came fainting upon him again, and this happened three times. When there was some relief last time, he asked Abu Baker to lead the prayer. And this continuation happened there for three**

**days, from the Eisha prayer on Friday till the day of the death of Monday's Fajar prayer. A total of 17 prayers were performed by Syed Abu Baker. (Bukhari, Muslim Kitab Salat).**

**Five days before his death, the prophet gave one sermon on Thursday after Zuhar prayer, which was the last sermon of the prophet's life.**

**After praising Allah, "Allah has given the man the option of accepting the graces of the world or opting for whatever is there in the other world with Allah," he said. But that slave has only opted for another world. "**

**Upon hearing this, Abu Baker suddenly began weeping, and the companions looked towards him in surprise and told him that the prophet was saying an event about a person, and what is there in this matter? And later, companions were able to know that the person was the prophet himself.**

**In this sermon, the prophet said, "Nations before you have made graves of**

**messengers and holy people as a place of prostration." Be warned that you do not follow it. I will prohibit you and leave you." (Bukhari and Muslims).**

**In this condition of anxiety and uneasiness, he was able to remember that there were some gold coins which he had kept with her. He asked, "Ayesha, where are those gold coins?" Mohammed did not want to meet Allah with distrust. Go and give in charity to Allah. So it was done in that manner.(Masnad Ahmed, volume six, page 49)**

**There were ups and downs in the illness, but there was peace and comfort in the temperament on the day of death Monday, so as such, some of the companions felt that there was recovery condition from the illness of the prophet.**

**On that day, at the Fajr prayer, he saw the companions who were praying by removing the curtain of the room, and due to their happiness, they had become out of control, and there was a possibility of disturbance in the prayer. This is the**

**last look of the holy prophet of Allah, which was seen by his lucky companions.**

**As the day grew longer, the prophet began to faint; and there was much fainting upon the prophet, and in such a state on his tongue, the following phrases appeared.**

**With those whom God has blessed**

**Oh God, the ultimate companion**

It was near the time of his death and he asked for a miswak (toothpick) and used it like a healthy person. In Ibn Ishaque's biography, it is mentioned that there was a sudden murmur in the chest and shaking of the lips and the following phrasing were heard:

"Prayer and what you possess." (Take care of prayers and slaves)

There was the basin of the water near him, in which he put his hand many times, rubbing his hand on his face. And by this time, lifting his hand was given a sign by a finger and he repeated the following phrase three times.

But the supreme companion, "but the supreme companion," and "but the supreme companion."

There was a repetition of these phrases on his holy tongue, and then his hand fell and pure eyes were opened and began looking at the roof. A pure soul then reached the holy world, and at that time, his holy age was 63 years old.

The day was Monday, in the month of Rabbil Awwal, the year 11 Hegira, corresponding to the month of May in the year 632 A.D. Regarding the date, there are traditions from the first Rabbil Awwal to the 12th Rabbil Awwal. But the saying of the first Rabbil Awwal was regarded as historical as well as traditional, and from every angle it was called very important. However, it is widely accepted that the traditional date is the 12th of Rabbil Awwal. (Al-Ravaz Anaf, Imam Suhali, Historian Imam Musa Bin Aqba, Mohadit Imam Lais Masri, and Mohadith Abu Naim).

In this way, in brief, **the prophet left this mortal world on the 11th of Rabbil Awwal**

**in the year 11th Hijra, corresponding to the month of May in the year 632 A.D.**

Iban Ishaq wrote in "Seerat" that death occurred in the afternoon, but there is tradition from Syed Anas Bin Malik to Imam Bukhari, a Muslim, that it occurred in the evening. And in both of the afternoon and evening traditions, Hafiz ibn Hajr was given a match that after noon time was over and time of evening was started (Seerat Nabi volume 2 page 169).

He was given a funeral bath in the dress which he was wearing. Syedna Ali was given a funeral bath, and he was wearing cloth gloves on his hands. Syedna Abbas and his two sons, Fazal bin Abbas and Qasam bin Abbas, were turned sideways in the body. Syed Usama and Syed Shaqran (special servants), who were pouring water, and Syed Awas bin Khauli Ansari, who was supervising the event.

Upon finishing the funeral bath, he was given a shroud in three cotton white cloths in which there was no cloth like a turban or shirt. (Bukhari and Muslims).

As per the tradition of Madina, Abu Talha Ansai prepared a bagli grave (a type of grave in which a place of burial is made on one side of the grave). There was humidity on the earth in the grave, so there was a spread on the bed in the grave on which the prophet died.

The dead body was kept at the side of the grave. Then there began to come one from each group to recite blessings, prayers, and repetitions of the word takbir (praise of God) and leave from there, and in the funeral prayer there was no leader at all. And everybody will offer their prayers in a single way.

First of all, Syed Abbas performed his funeral prayer, then family members of Banu Hashim, and upon this, Mahajir (The Muhajirun were the first converts to Islam and the Islamic prophet Muhammad's advisors) and then Ansar (The early Muslims from Medina are called the *Ansar* ("helpers"). In this way, the companions and general Muslim people prayed the funeral prayer, and, in this manner, the continuation was there up to late at night.

During his illness, the prophet told his family members that when the funeral rites are completed, all people will leave the room for a short time, and the angel Gabriel, Mikael, and, after Israfil, the angel of death, Izrael, will perform prayer. And after this, among all your group, enter into the room one by one and recite blessings of God be upon him and his progeny and grant him peace. (Masan Bazar, Masdark Hakim).

The dead body was put down in the grave by Syedna Ali, Abbas, Fazal Bin Abbas, Qasam Bin Abbas, and Ashaqran (special servant), and the grave was closed by nine bricks. Then the grave was filled with soil and the holy grave was given a shape like a kohan (hump (of a camel or bullock, etc.) and on the upper side of the grave there was a water spray.

According to one tradition, more than 30,000 companions by weeping and tearing left their houses after the end of the funeral rites and burial.

He is the one who buried my heart in a crisis. So be blessed by his goodness, the ground and the honor.

My soul is redemption for the grave you are in.
In it is conduct, and in it is generosity, and generosity is habit.

**The End.**